

British Lutheran



August 1960

Preaching to the Ooldea

Preaching the Gospel to the Ooldea tribe of Australian aborigines means many things.

Sometimes the missionary sits among the dogs around the campfire and simply talks with the natives. He preaches, sometimes in the open air, sometimes in a service in the mission chapel. But often, and very effectively, he proclaims Christ by flashing filmstrip pictures on a screen at night. A lorry is driven to wherever the natives are camped, a screen is set up, strung between two spears, and, with power from the battery of the lorry, picture lessons from the Bible or catechism appear in the night to the delight of the natives.

"Big Father"

In their crude belief, the Ooldea tribe at our Yalata mission worship what they call "the Big Father", a mysterious deity way up in the sky who shows himself in bright stars or in planets or in the constellations. The Australian native sleeps under the stars and sees much more than we do of the strange and fascinating movements in the heavens.

When the Ooldea first come into contact with Christian missionaries, they have a strange way of garbling what they hear with their own pagan conceptions and appropriating such divine names as Heavenly Father, God, Jesus to their own

deities. Once I saw a kangaroo dance; the natives with their painted bodies leaping and incanting, praying to the morning star. They explained: "That's what the Bible says we should do: Jesus is in heaven, there he is in that star, and we are praying to him just as we have always prayed to the morning star".

Law Sticks

Or take their law sticks or totem sticks which are kept secret from uninitiated youth and from all women and children. These totem sticks tell the ancient legends and myths of the tribe in diagrams, sketches, and paintings. When the aboriginal hears the missionary say that God has revealed himself to man through the Bible, he agrees. God makes His will known to the whites in a language they can understand; and he makes his will known to natives in a language they can understand. The markings on the law sticks are his word and his will.

This strange confusion is found especially among the elderly natives who have come into contact with the Christian religion late in life. But there are others who accept the Christian revelation whole and pure and with a joyful heart. They seize every opportunity to express their faith. They love Christian hymns, some of which have been translated into their own language. When

they travel on the back of the mission lorry, they sing hymns all the way and all the time.

Experiment With Schools

It took us two years before we were able to establish a school at Yalata. We tried a new approach. The usual way is to take children from their homes and parents and place them in special children's homes in the mission. We feared that such a life—something like that in boarding schools at home—would be too great a change from the primitive life of campfire and wurlies.

So we experimented. The native children continued to live with their parents in the camps. Each morning they were brought to school, given a hot bath and clean clothes. In the evening they were returned to their camps in their own clothes, sometimes with no clothes at all.

This method works in missions where the school and the natives remain in the same place.

Walkabout Schools

But some of our natives move every few months to look for fresh water and game. When this happens, the whole school has to move, sometimes twenty miles, to the new camp, and the school is set up there. It is a lot of work to move desks, blackboards, washing facilities, and so on, but so far the "walkabout school" is working well.

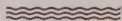
The forty children who attend at Yalata learn about Jesus and His love as they are taught health and hygiene, arts and crafts. They are so fond of school that we have difficulty in persuading some of them to leave when they reach leaving age.

The children at Yalata need your care and prayers. Many of them face an unknown future. There is little employment for them. Idleness gives

the devil his opportunity to destroy what they learned of Jesus and His salvation in their days at the mission school. May God give them, His little black children of the Australian outback, strength and loyalty to remain faithful to Him until the Day when He will seat them at His own right hand.

By Hubert Temme.

(Mr. Temme, now serving the Salisbury-Elizabeth parish in suburban Adelaide, was the first Lutheran missionary at Yalata. He was succeeded by the Rev. Cecil Logan whose installation was described in the July BRITISH LUTHERAN.)



MADRAS MISSIONARY AT HARLOW MISSION FESTIVAL

The Rev. John Given Steinhoff of the India Evangelical Lutheran Church was the guest speaker at the first Mission Festival at the Lutheran Church at Harlow, Essex, on Sunday, 24 July, in the 6.30 p.m. service. Mr. Steinhoff told the children of the Sunday School in their afternoon session of his work as a missionary in Madras and as representative for South India for various relief agencies. "We help to give one million Indian children each day a cup of milk and a handful of wheat or rice", he said. A tape recording of his talk with suitable Indian music in the background was played for the members of Harlow Lutheran Youth Club the following Tuesday. Both the church service and Sunday School offerings were donated to the Lutheran mission among the aborigines in Australia.

Pastor Albert Zweck O.B.E. of Adelaide, Australia, was the preacher at Mission Festivals held at St. Pauls Lutheran Church, Boreham Wood, Herts., on Sunday, 10 July, and at Christ Lutheran Church, Petts Wood, Kent, and St. Andrews Lutheran Church at South Ruislip, Middlesex, on Sunday, 17 July. On Friday, 22 July, Mr. Zweck spoke to Cornish Lutherans gathered in the home of Mr. Glenn Pedlar, Goonhavern, on the progress of Lutheran aboriginal missions at Yalata and Koonibba. All 1960 mission offerings will be devoted to these mission stations in Australia.

key words

chastisement

"I can't believe that God is Love, or He would never let me suffer like this". "If such dreadful catastrophes happen to innocent people and helpless children, I don't believe there is a God at all".

False Assumptions

Such statements are commonly heard, but they reveal the false notion that suffering is a punishment for sin and therefore affliction should justly be distributed in proportion to people's sin. Since it doesn't happen to be that way, people assume that God is either unjust, or unable to control events, or that He doesn't exist.

Not Punishment

However, it is clear that God does not deal with us according to our sin, but according to His grace — His undeserved love and mercy. Our sins merit eternal banishment in hell, and anyone who thinks that he is enduring God's anger and punishment for his sin, either has no idea of the dreadful consequences of sin, or he has the vaunted notion that he can do what Scripture says can only be done by Christ, or he will be driven to despair at the thought of God's wrath against him on account of his sins.

An Example

Job was an exceptionally righteous man, but he suffered terrible calam-

ities. His friends tried to interpret his trouble as a manifest proof of some secret wickedness in his life. But Job senses in that interpretation an attempt to shake his trust in God (Job 16:17ff); and his understanding of his sufferings makes him all the surer of God who demonstrates His love and reliability through the Redeemer (Job 19).

We Need Chastisement

The Christian is always beset by enemies of his faith, by sinful lusts, by indifference to spiritual matters, by pride and satisfaction with his Christian achievements. These tend to shift the structure of his faith from the foundation of Christ's work of atonement, and thus deprive him of the only basis of his hope in God. Somehow these false props must be kicked out from under our faith to reveal the fallacy and emptiness of all other bases for our faith and turn our minds back to the centrality of Christ's redemption.

How It Works

When the faith of Adam and Eve was shaken and they sinned, it was the curse on earth, their banishment from the Garden, their misery and suffering, that was to keep them aware of their need for God's grace in the Woman's Seed, the suffering Saviour (Gen. 3:22-23). When Job

tended to think that he enjoyed God's favour because he was a righteous man, God withheld His earthly blessings until Job saw that it was not his own goodness, but God's grace through the Redeemer that was the basis of his hope (Job 19). When the Syrophoenician woman expected Christ to help her simply because it is not just on the part of God to permit anyone to be discriminated against, He delayed His help and answer to her prayer until He had forced her to think through the very foundations of Christ's atonement for the sins of the world; and when she had founded her faith solidly on that fact, the Saviour could say: "O woman, great is thy faith". (Matt. 15:24-26).

When Martha based her trust in Christ on a general recognition that He had the power to do miracles, the Saviour led her forward, through the shock of her brother's death, to the point where she saw the meaning of life in terms of His being the Saviour from sin and death (John 11:25ff). When St. Paul tended to be satisfied with extraordinary revelations of God which he had received, God made him chafe under the thorn in the flesh to cause him to see that his greatest need was His ordinary grace in Christ (II Cor. 12:1-10).

As A Loving Father

These are just a few of the many examples in the Bible of how our heavenly Father uses chastisement as a corrective measure. He does not send it indiscriminately, merely to cause discomfort, but always in a careful plan directed to the increase of spiritual life. As wise parents use different corrective disciplines for the various follies of their children, God

suits and apportions the chastisements to their purpose (I Cor. 10:13).

To the worldling it is a contradiction that a loving God would cause trouble and suffering, but speaking of the justified Christian St. Paul says: "All things work together for good to them that love God." (Rom. 8:28). "And we glory in tribulation also, knowing that tribulation worketh patience, and patience, experience, and experience, hope." (Rom. 5:3-4). And the writer to the Hebrews reminds us that we ought to realize from our experience as human fathers that chastening is an evidence of fatherly love, for the father who lets his son do as he pleases, has no love or concern for his welfare and happiness (Heb. 12).

Our Eternal Happiness At Stake

When children think they can get along without regard to their parents' trainings, father uses something more impressive than words to cause them to take notice. When we become satisfied with selfish interests in temporal things and fail to "seek first the Kingdom of God and His righteousness", God has devices which strike where we feel them and compel our attention. When we think we can get along without God, He does something to demonstrate to us how utterly dependent we are upon His grace and guidance. We may not appreciate it at the time, but eventually we will realize that anything which forces us to greater dependence upon God is worth enduring, "for what is a man profited if he gain the whole world and lose his own soul?" (Matt. 16:26). For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us". (Rom. 8:18).

All bishops wear gaiters. I wear gaiters. Therefore I am a bishop.

All dogs have four legs. All cats have four legs. Therefore all cats are dogs.

Intellectuals enjoy discussions. Therefore Petts Wood youth are intellectuals.

Are we intellectuals? That is what we are charged with by some other Lutheran youth groups.

Why? Because we enjoy discussions. Because our youth love forums and debates and talks. Because such "intellectual" activity is a regular and substantial part of our Thursday evening youth programmes.

That does not mean that our teenagers become wildly excited disputing the relevance of Dante's religious and political allegory to the world situation today, but we do admit we enjoy debating the cost of Princess Margaret's wedding, or what makes a good film or a fine gentleman, or whether tiddlywinks and poetry are equal as forms of relaxation.

The Mocker Silenced

But does this make Petts Wood Luther Society "intellectual"? Let's ask the young people themselves.

Twenty teenagers sit in a circle round a billiard-table, drinking cups of tea. On the table is a microphone — conspicuous enough to add a certain amount of interest, but not so dominant as to close all mouths in an uneasy and self-conscious silence. Under the table is the tape-recorder, subtly turned off and on by the naked big toe of the pastor. Uncertainty as to the ON/OFF position of the machine adds spice and zest to the discussion whilst the sight of the immodest toe releases any tension the group still feels.

The question under debate is chalked on the blackboard. "How

Intellectual Are We?" No sooner written, it shrieks its own answer. Someone hurries across to the parsonage library and hastens back to add the extra L. The situation is saved and the debate can go on.

Out Of The Mouths Of Babies

Let's listen. The remarks are transcribed from the tape recording.

"The reason we like forums is that the average age of our group is seventeen. Around this age, the brain is very active and the formation of ideas is prominent. People

PASTOR JOHN SIMS ASKS C

how Intel



of our age like to express themselves. — We should try to work out, not why we have such activities on our programme, but why other youth groups do not have them. They are mainly interested in fun, whereas we are interested in other people's point of view. — They seem to be a more intelligent bunch than us. — Is it because there are fewer of them? — The fact that most of us are from grammar schools has nothing to do with it. — Just because a person doesn't go to a grammar school, it doesn't mean that he

can't talk on a subject. — You must discuss subjects that interest people. — You don't need brains to discuss a subject, you just need an opinion and most people have that. — Perhaps our average age is higher than that of other groups. — The more people you have in a group, the more discussion will result (cries of "not true, not true"). — Have other groups really tried group discussion? — It needs someone to organise such a programme and to show interest in it himself.

GROUP AT PETTS WOOD

Are we ?



There's not much entertainment in the Petts Wood area, therefore young people are prepared to put up with anything, even discussions, for the sake of companionship. — I like coming down here because it is interesting. — In this club everybody knows everybody else, and in such a friendly atmosphere one is able to sit down and speak freely. Most of us came upon the invitation of a club member and when we came along we were quickly absorbed into the group. — The friendliness of this group

struck me as soon as I came here. This is such an inviting hall. — This big hall isn't really intimate enough to explain the success of our discussion evenings".

Youth Work Has A Goal

Almost all the young people who attend the divine services at Christ Church have been drawn into the orbit of the Word of God through the medium of the Luther Society. It is essential that the true goal of all church youth activity is properly understood. To make the Luther Society an effective instrument for bringing youth to Christ and thus extending the Kingdom of God, much thought and planning must be put into the programme.

The young folks of Christ Lutheran Church meet regularly every two months to plan their own future activities, and, what is more important, they are encouraged to feel the responsibility for the success of the evenings they themselves have planned. This does not mean that the youth leader no longer needs to attend the society evenings. If the leader joins in the activities and makes every effort to enjoy the planned evening, his interest and enjoyment is invariably taken up and reflected by even the most jaded and sophisticated of modern youth.

Ware The Pendulum

But let us be careful that our arguments to show that the Christ Church Lutheran Society is no other than an average group do not cause an error in logic at the other end of the scale.

Unintelligent people make spelling mistakes. Petts Wood youth make spelling mistakes. Therefore Petts Wood youth are unintelligent.

Plymouth 1960 Mission

Plymouth, the last port touched by the Pilgrim Fathers on their way to America and also the port from which the first settlers to New Zealand sailed, has been chosen as the place for the 1960 ELCE Mission, according to decisions taken by the Executive Council at meetings held on 4 and 25 July. The 225,000-inhabitant city on the south-west coast of England was heavily damaged by enemy action in the 1939-45 War.

Two sites are already under consideration by the Executive Council. One is situated on the main London-Plymouth road in the suburban town of Plympton. The other possibility is a site in the completely rebuilt City Centre, the heart of Plymouth. No final decision will be taken, however, until further study of these and other possibilities by the Lutheran pastor who will take up residence in Plymouth. The Council is considering a series of films during the 1960-61 winter in various new housing estates in the Plymouth area.

The Rev. Robert H. Bruer of Ontario, Canada, has been called to serve as Lutheran pastor in Plymouth. He and his wife and baby will arrive in Liverpool on the "Empress of England" on Tuesday, 27 September.

Harlow Tenders In

Tenders for the proposed Lutheran Church at Bush Fair, Harlow, Essex, have been received from five building firms, the architects, Newbery and Fowler of London, report. They range in price from £31,890

— £32,847 and in estimated time of building from 34 — 52 weeks. The limiting figure given by the Executive Council to the architects was £22,000 for the whole project.

In seeking to explain the very high tenders, the architect stated that there had been two increases in wages since September 1959 and a general increase in cost of materials. He also said that in all New Towns it was difficult to retain labour and a premium of 2 shillings per man hour for important operatives is necessary.

"Considerable reductions of all dimensions will have to be made", the architect said, if the cost of the Harlow project is to be brought down to the limiting figure. The Executive Council will consider the proposed reductions at their meeting on Monday, 8 August.

Return To England

The Rev. and Mrs. Norman Nagel of Cambridge returned to England after several months in the United States.

Mrs. Nagel arrived in Southampton by sea on Friday, 29 July. While in the United States, she addressed Lutheran women's groups and other church organisations on the work in England and, particularly, in Cambridge. Mrs. Nagel stated that interest in the work of the ELCE is widespread and enthusiastic among the Lutherans she met in America.

Pastor Nagel returned by air to London on Thursday, 4 August. He represented the ELCE at the International Lutheran Theologians'

Conference at Thiensville, Wisconsin. He also conferred with church officials in New York, St. Louis, Detroit and Chicago. In Omaha, Nebraska, he spoke on 17 July over a radio-network of six stations from First Lutheran Church of Omaha.

Mr. Nagel left Cambridge again on Sunday, 7 August, to attend an international meeting of Luther scholars at Muenster, Germany.

Youth To Visit Germany

A party of ELCE youth will visit Frankfurt and environs from 18-25 August. Heading the group will be Mr. and Mrs. Jonathan Cremer. Mr. Cremer is studying for the Lutheran ministry at Cambridge. The youth will be given accommodation at the Lutheran Theological High School at Oberursel on the outskirts of Frankfurt. Another ELCE theological student, Mr. Lothar Thielke of

London, at present studying at the Oberursel institution, will act as guide and courier to the party.

Paint For Chile

7,000 gallons of paint, supplied by American paint manufacturers free of charge, have been sent to Chile by the Board for World Relief of the Lutheran Church — Missouri Synod, according to a letter received from the relief director, the Rev. Werner Kuntz. The paint will help in the reconstruction of towns and cities destroyed by earthquakes and tidal waves, as reported in the July BRITISH LUTHERAN. During May and June, Mr. Kuntz reports, 287,633 pounds of clothing and 292,449 pounds of cornmeal, flour, and powdered milk were shipped by his Board to the devastated country. 44 per cent. of the inhabitants of Southern Chile have been left without a roof.

STAFF SITUATION:

For many months Lutheran Agencies have had a vacancy for a female assistant to be responsible for the mailing and addressing section of the Lutheran Hour.

The lack of suitable applicants has proved to be most serious and recently-repeated staff advertisements in the religious press have been unsuccessful. Here is an opportunity for someone to work for the spreading of the Gospel in the British Isles and it is an essential job that must be filled by a *responsible* person. Typing is required and salary will be according to age and experience.

If any reader of the BRITISH LUTHERAN is interested to learn more about this position will he please contact, without delay:—

Mr. E. F. R. SMITH, LUTHERAN AGENCIES,
42 MUSEUM STREET, LONDON, W.C.1.
(Tel. HOLborn 5148)

LETTERS

On reading the booklet describing the Lutheran Church in England, and especially what Lutherans believe, I feel that this might be the medium of bringing into my own life a deeper spiritual conviction than ever before. I feel also that the Lutheran Church can give me the lead I have longed for so long, the guiding hand in my own religious faith.

Paul Hannah.

SHEFFIELD.

I am now working in the satellite city of Elizabeth doing similar work to your pastors in England. In fact, I have been listing the different ideas which have been reported in your news columns and which have been tried by your men in new fields in

the hope that I can adapt them for conditions here.

Hubert Temme, Pastor.

SALISBURY — ELIZABETH PARISH,
ADELAIDE SOUTH AUSTRALIA.

Thanks very much for the fine article about my father in your May issue of the British Lutheran. We appreciate your publications. Our people read them and use them and are very much interested in your work.

Martin C. Poch, D.D.

PILGRIM LUTHERAN CHURCH
WASHINGTON D.C., U.S.A.

Thank you for the British Lutheran which I always find very interesting, especially the May issue. I always enjoy Pastor Rakow's articles in particular. The May number has a very timely one.

(Miss) A. C. Presser.

HAMILTON, VICTORIA,
AUSTRALIA.

MEMORIAL WREATHS

To the glory of God and in loving memory of Mrs. F. Mitchell of Luther-Tyndale, London, who died in India on 19 May at the age of 70: from the Rev. and Mrs. Norman Heintz, Mrs. C. Fry, Mr. and Mrs. S. Reynolds, Mr. Wm. Wolf, total £6-10-0 for *The Lutheran Hour*.

To the glory of God and in loving memory of Anna Amalia Krause of Holy Trinity, London, who died in London on 30 June at the age of 87 years: from Mr. and Mrs. H. A. A. Smith, Mrs. Emma Smith, Mr. and Mrs. Albert Smith, Mrs. Anny Smith, Mr. G. Gutbrod and Family, total £6-11-0 for *The Lutheran Hour*; from Dr. and Mrs. E. Geo. Pearce £2-0-0 for *Mohammedhan Missions in India*; from Mr. and Mrs. A. Flemming, Mr. and Mrs. G. Lawton, total £6-10-0 for the *Student Aid Fund*; from the Misses Marie and Charlotte Lawton, £1-0-0 for the *Dr. Arndt Memorial Fund*; from the Rev. and Mrs. R. Winger, Mr. and Mrs. Louis Launer, Mr. and Mrs. J. F. Dunsbier, Miss Grace Launer, total £6-0-0 for the *Church Extension Fund*.

To the glory of God and in loving memory of Jacob Hennig of Stony Plain, Alberta, Canada, from members of St. Johns Lutheran Church of Fort Collins, Colorado, U.S.A. \$105, from family, relations and friends in Western Canada \$92, from Lloyd, Harry, and Douglas Pearce and Mrs. G. Vikse \$4, total \$201 for the *Church Extension Fund*.

You want to know

QUESTION: What do Lutherans mean when they speak of the "divine" call of a pastor?

Answer: This is not a Biblical, but ecclesiastical or church term. It does not have to do with the ministerial profession or calling as such, though this is indeed a divine institution, I Cor. 4:1, 12:28-28, Eph. 4:8-11, but with the procedure of obtaining pastors.

The doctrine of the call is an article of faith. We believe that when a Christian congregation in an orderly and proper manner and with sincere prayer calls a qualified man, I Tim. 3:1-7, Titus 1:5-9, for full-time ministerial service, and when this candidate, after due prayer, consideration, and consultation, accepts the call, God Himself has called him to that place.

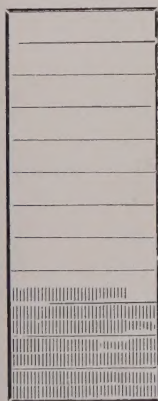
That this is not wishful thinking, but Scriptural doctrine, is evident from Acts 1:15-26, which tells how the faithful at Jerusalem under divine guidance called Matthias as the successor to Judas, and

from Acts 20:28, where St. Paul reminds the elders (or pastors) from Ephesus that the Holy Ghost had made them overseers over their flock.

This fact is of tremendous importance to pastor and congregation. Both are to realize that not they, but God, brought them together; that the pastors owe the congregation faithful service for Jesus' sake, I Cor. 4:2, I Peter 5:1-3; that the congregation should respect them as Christ's representatives, provide for them, and willingly follow their guidance as unto Christ, II Cor. 4:5, I Thess. 5:12-13, Heb. 13:17; that neither should wilfully nor lightly disrupt the intimate relationship which God has established but wait until God by another call or disability indicates that a change is to take place.

(From *The Lutheran Witness*)

Church Extension Fund



£12,000
£11,000
£10,000
£9,000
£8,000
£7,000
£6,000
£5,000
£4,000
£3,000
£2,000
£1,000

LOANS AND DONATIONS

(First five months, FEB—JUNE, 1960)

	Loans Donations	
	£	£
KENTISH TOWN	1363	31
TOTTENHAM	571	64
RUISLIP	260	4
SUNDERLAND	69	0
PETTS WOOD	167	2
BROMLEY	5	0
BOREHAM WOOD	157	2
GRINDON	30	0
CARDIFF	20	0
CAMBRIDGE	0	0
HARLOW	65	0
OTHERS	37	579
Totals	£2744	£682
GRAND TOTALS	£3426	

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Editor :
The Rev.
E. Geo. Pearce, D.D.

COVER PICTURE

The Rev. John Sims, pastor of Christ Lutheran Church, Petts Wood, Kent, shows ladies at a garden party the silver communion set, made in London in 1746, and valued at £500, which was donated to his congregation by a Lutheran layman from New York.

Photo by
Kentish Times

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